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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC. NO. I.

On the Death of a Young Child.—*Tune, Mt. Vernon.*

What, though fond affection cherish
Blooming life in human form?
Still that opening flower may perish,
Assailed by wind or storm.

What avails thy warm affection?
What thy ever watchful care?
What, kind parent, thy protection,
When disease and death enswarm?

From those features lately smiling,
Lovelier far than new-born day,
All thy toil and care beguiling,
Light and joy have fled away.

Yet there was a life immortal,
Lodged within that little breast;
Life at scale my prescribe portal,
Where matter mind is blessed.

Thus assured, I now remember
Thee, my babe, yet dear to me,
To a bosom far more tender,
Than a mortal breast can be.

Now an angel robed in glory,
Thou, perhaps, my guide will be,
Till I've lived my life's short story,
Then to go and dwell with thee. S. W.

NO DOCTRINE WHICH CONTRADICTS THE MORAL PERFECTION OF GOD CAN BE TRUE.

Now the whole scheme of Redemption, as it is represented in the popular theology, appears to us to fall under this condemnation. Under the *names* of justice, sanctity, mercy, it ascribes to the All-perfect a course of sentiment and practice which,—it is undeniable,—no other moral agent, placed in analogous relations, could adopt without the deepest guilt. The Holiness of God, so often adduced to justify the severities of this scheme, we would yield to no one in earnestly maintaining; believing as we do that his abhorrence of moral evil is absolute and everlasting his resistance to it real and true,—and his love of excellence simply infinite as his nature. But purity of mind does not express itself by implacable vengeance against the impure, or oblige its possessor to engage himself in physically smiting them,—much less limit him through all eternity to this mode of administration. Rather does it incline away from a treatment which too often adds only torment and removes no guilt,—which makes no advance towards the blessed dispositions it loves,—which fevers and parches instead of cooling and melting the passions of a culprit nature. It is a coarse and wretched error to suppose that anguish is a specific for sin, to the incessant infliction of which the Sinless is bound. God never departs indeed from his devotion to the laws of goodness, and his design of calling wider and wider virtue into existence: but he pursues them with the fertility of his infinite Freewill; now by the severities of his displeasure, now by the openness of his forgiveness, now by the solicitations of his love. His purpose, as one whose moral perfection is not merely spotless, but active and productive, cannot be, as some Christians seem to say, the penal publication of his personal offence against the insulters of his law, but the spread and cultivation throughout his spiritual universe of pure and high affections: and whenever the new germs of these appear in the garden of the Lord, no vernal sunshine or summer dews can more gently cherish the bursting flower, than does his mercy foster the fair and early growth. The assertion that God cannot pardon and recal to goodness till he has expended his tortures upon the evil, seems to us a plain denial of his moral excellence. Theologians speak as if there were some crime, or at least some weakness, in the clemency which freely receives a repentant creature into favor; as if the mercy which exacts no penalty, when penalty is no longer needed, were an amiable imbecility of human nature, which only a loose-principled and unholy being can exercise; as if absolute unforgivingness were the perfection of sanctity. True, this is disclaimed in words; and the eternal Father is called merciful, for remitting the sinner's doom and transferring the burthen of his guilt to a victim divine and pure. But surely this disclaimer is more insulting to our moral sense than the accusation. For, either this transference of righteousness and guilt is a mere figure of speech, denoting only that, from the death on Calvary, God took chronological occasion to pass his own spontaneous pardon, and set up the cross to *mark the date* of his volition; or else, if the vicariousness be not this mere pretence, it describes an outrage upon the first principles of rectitude, a reckless disregard of all moral considerations, from the thought of which we are astonished that all good men do not recoil. We press once more the question which has never been answered;—how is the alleged immorality of letting off the sinner mended by the added crime of penally crushing the Sinless? Of what man, of what angel, could such a thing be reported, without raising a cry of indignant shame from the universal human heart? What should we think of a judge who should discharge the felons from the prisons of a city, because some noble and generous citizen offered himself to the executioner instead? And if this would be barbarity below, it cannot be holiness above. Moral excellence and beauty, we repeat, are no local growths, changing their species with every clime; nor are the poisonous weeds of this outer region the chosen adornments of Paradise. The principles of justice and right embrace all beings and all times, and, like the indestructible conception of Space, attach themselves to our contemplation of objects within the remotest infinitude. It is no more possible that what would be evil in man should be good in God, than that a circle on earth should be a square in heaven. Having faith then in the absolute perfection of our Creator, we dare ascribe to him nothing which revolts the secret conscience he has given us.

RELIGIOUS EXPERIENCE.

What, then, is genuine religious experience? its nature? its *characteristics*? I may partly answer the question, by asking another. What is genuine experience in respect to other subjects? What is literary experience? What is agricultural experience? What is mercantile experience? To these questions there is no difficult answer. Every one knows that, by experience, when the term is used in these connexions, is meant, the result of the practical application of principles appropriate to these connexions. Or it means the knowledge, skill, devotedness, and satisfaction, derived from reducing what belongs to the theory of these different sorts of business to practice. Now, precisely the same kind of answer is to be given to the question, what is religious experience. Religious experience is the result of the practical application of religious principles, or, it is the knowledge, skill, devotedness, and satisfaction, derived from reducing what belongs to the theory of religion to practice. Accordingly, we may be said to experience religion just in proportion as, by employing our thoughts upon it, our minds are enlightened and ennobled; as, by setting our affections upon it, our hearts are interested and sanctified, and as, by acting from it, our habits of life become holier and stronger. Or, to express the same thing in fewer words,—religious experience is the fruit of the principles of religion faithfully applied to the mind, the heart, and the life.

THE APOSTACY OF ADAM.

The Mosaic account of the *Fall* of our first parents, claim our first and chief attention. We all believe that 'God created man in his own image; in the image of God created He him.' The question is, whether, from any cause, God has been less beneficent to our nature than to that of our primitive father; and now creates that in sin, which he originally formed in innocency.

In the first chapter of Genesis, the design of the sublime historian is evidently to teach to all ages, in opposition to every system of atheism or idolatry, this grand truth; that the world was created by one God, by one infinite Mind. Those, who besides this, seek for a system of philosophy and geology in the Mosaic narrative, are at liberty to find it; but it is more, I think, than is professed to be given, more than seems necessary for revelation to impart, and more, therefore, than the sacred history ought to be made responsible for. That there is one Creator of all things, is surely an idea magnificent enough to fill our loftiest conceptions.

In the same way, I conceive, it is the chief design of the account of the Fall, to teach us why it is, that toil, and suffering, and death are the lot of man. After being told that there is one common Parent of all, who, when he had beheld every thing which he had made, saw that it was very good, the question would naturally arise in the mind of every one, 'Why then is not the life of man happier? Why too is it not rendered immortal on the earth, or translated without death to the skies?' These questions are answered, and most wisely and truly answered, in the account which is given us of the Fall of our first parents. We there see that the state of man was originally a state of unmingled happiness and exemption from death. The fairest possible experiment was made,—not indeed, to satisfy the omniscient Creator, but to justify his ways to our minds. The man was placed in bowers of perfect bliss. The earth, unsolicited, brought forth her fairest and richest products, asking of him only to direct and prune her luxuriant abundance. Every gale wafted fragrance to him, every flower shed for him 'odorous sweets,' every tree bent with balmy and ambrosial fruits, inspiring him with health and joy. All was peace and universal love; and, if the nature of man could have been trusted with perfect happiness and immortal life on earth, they were now within his reach. But it was soon seen that this was too much for a being so limited and imperfect. Man, being in honor, did not abide. He could not bear unmingled ease and prosperity. His desires passed the bounds of moderation. He fell from his innocence. He violated the divine command.

There, then, it was for ever demonstrated, that such a being as man, at his best estate on earth, is not capable of enduring unalloyed prosperity. He will infallibly abuse it. He needs adversity, 'the tamer of the human breast,' the 'stern and rugged' but faithful nurse of virtue. He needs toil and pain and sorrow. Nay, all this is not enough to restrain the torrent of human passion—He needs DEATH—that mysterious and terrible corrective of sin. He needs to know that his career on earth is bounded; that his days have their limit and their number; that the desires of the wicked shall all finally perish.

This is the lesson which is taught us by the fall of our first parents. We here see, why the infinite Beneficence of heaven has ordained our present state. We see why disease and suffering are sent on us; why we are condemned to eat of the ground in sorrow; why it brings forth thorns and thistles to us; why we are doomed to eat bread by the sweat of our face, till we return to the earth, and that inevitable sentence receives its execution, 'Dust thou art, and unto dust shalt thou return.' Adam was a perfectly fair representative of our species. He was placed in the most favorable circumstances possible. If prosperity corrupted him, if he fell, what son of his can think that he should have succeeded better? Let him, who never knew sin, let him, who feels no frailty within his breast, demand back of his Maker the Paradise that Adam lost.

You will observe that it is uniformly taken for granted in this account, that our primitive sire was exactly such a being as his children now are. He was no more than the most perfect specimen possible of a man. He was a creature of flesh and blood, as we are; of powers, capacities, affections, like our own; and with that same inherent liability to sin, of which we are conscious. Not one word is uttered in the sacred narrative of his possessing an 'original righteous,' which belongs not to our common nature. This is purely a fiction of systematic theology. It is clear that his nature was open to temptation as ours is; else why did he fall? he must like us, have had a law in his members warring against the law of his mind; and he was actually led captive by it. Not one word is uttered, in the original sentence on Adam, of any depravation of our constitution in consequence of his offence. No maledictions was poured on the nature of his hapless children by our most merciful and equitable Creator. Labor, suffering, and death were indeed alloted to him, and with him to all his sons. But we find nothing more than this. Not one word of that most terrific sentiment, that the frailty of one man is punished by perpetually and totally corrupting the souls of all his innocent descendants, and while thus born incapable of good, dooming them to eternal and remediless woe.

So far from this, the mercy of God beams forth in all its brightness, even when he denounces the penalty of his violated law. Never does he appear more truly to be the tender and compassionate Father of our race. He inflicts indeed, upon man, the necessity of perpetual labor; but labor, though thus the child of sin, he means should be the mother of virtue and of happiness. Suffering too is denounced. But it is still designed as the minister of good to man. It is meant to soften the rigor of his heart, to melt it to penitence, and bring him back to God. And even the sentence of death, full of terrors, as it must always be, was mitigated to the first pair, at the moment it was uttered, by the promise, that the seed of the woman should bruise the serpent's head, And blessed be the God and Father of our Lord Jesus Christ, we now know that even then a ransom was providing from its power, and that a glorious plan of redemption was formed, which was to lead captivity captive, to reconcile the world to God, and unfold life and immortality to all the faithful followers of Jesus.

In this view of the apostacy of our first parents—which is not essentially affected, whether you regard it as a literal narrative, an oriental allegory, or a philosophical fable—the consequences of the Fall on their posterity are represented to be toil, pain, and death. I beg you now to read over the sacred history, and convince yourselves, that not a hint, not a word is to be found, which implies that the nature of man was cursed for the sin of Adam, and his heart tainted and blackened to the very core. If we were not accustomed to such an idea in infancy, I am persuaded that every feeling of our souls would revolt from it, and that we should wonder that every christian does not regard it as a libel on the infinite benignity of our just and merciful Creator.—*Thacher.*

CREEDS.

There can be no objection to creeds, that is, to compends of doctrine, for certain purposes. They have their uses, and perhaps important uses. But Congregationalists object to their being imposed as *tests*, or set up as standards to enforce uniformity. We deprecate the *authority* they are apt to grow to, to the prejudice of the rights of conscience, and the word of God. As fences against heresy, experience does not prove them to be very effectual. As articles of peace, and bonds of union, we fear they *create* divisions as often as they prevent them. How large a proportion of the internal troubles of churches which use them, their 'Articles and Testimonies,' their protests and counter protests, their hot contentions, and in many cases, their violent disruptions, arise from nothing else than zeal for standards? There are some who think that heaven and earth should pass sooner than one jot or tittle of the exact wording of the prescribed creed and order of their church be not fulfilled! and any brother that offends in one point, they hold to be guilty of all and obnoxious to ecclesiastical censure. They put their strait-jacket upon the limbs of charity, who loves freedom as she loves truth and make their narrow views the jail limits within which she walks afflicted and confined.

To those who have looked at history or at human nature, the conviction is hardly avoidable, that the tendency of creeds, especially when enforced to the letter, is just the other way from that which is claimed for them. As to the entire uniformity which is aimed at by means of them, this is not attainable, as all experience shows. And if the end itself be not attainable, still less is it attainable by the *means* relied on. The attempt to *force* an agreement is likely to result in the opposite. Agreement, so far as it is attainable, must be voluntary and unconstrained. The human conscience, made free by its Creator, revolts at the idea of bondage to any human authority. And the reluctance is in none stronger than in the truest sons of the gospel; who have an injunction from their Lord, to call no man on earth Father, upon earth, for one is their Father which is in heaven, and one is their Master, even Christ; and an apostolic exhortation to stand fast in the liberty wherewith Christ hath made them free,—having reference to this very subject, the imposition of a creed; namely, that of the Jews, upon the Gal. converts. The tendency of religion itself to liberate the conscience from mere human authority,—(viewed as *such*) and to submit it to God alone.—*Mitchell's N. E. Church.*

THE OBVIOUS SENSE OF SCRIPTURE.

We are told, by some persons, with confidence, that the most obvious sense of scriptures is always the true sense.

This supposes, in the first place, what is plainly impossible, that the most obvious sense would be the same to all persons; whereas scarcely anything can be more various than the apprehensions and judgements of different men in relation even to the most common subjects; their perceptions are different; some men seeing a subject much more destinctly than others; some comprehending it much more fully than others.—The knowledge and information of different men are very different; this must affect their judgment. Then, too, men are prone to judge of things and to interpret them according to their own prejudices and preconceived opinions. Take an intelligent individual from each of the different sects of the present day, and demand the judgment of each of the obvious meaning of any of the doubtful or difficult parts of the scriptures; and though equally honest in their views, can their be a question that their expositions would be very different from each other? To tell men, therefore, to take the scriptures always in their most obvious sense, as the true sense is virtually telling them to take their own opinions of the sense of the scripture as the true sense, which must clearly lead to as many different interpretations as their are different sects in christendom.

Again the most obvious sense of a writing may naturally be supposed to be the literal sense. We have reason to suppose in general that where it is designed to communicate knowledge, language will be used in its most direct and ordinary acceptation. But a great portion of the scriptures is in the language of figure, and abounding with graphic delineations and poetical imagery. The Roman Catholic christians contend for the literal and obvious sense of our Saviour's declaration to his deciples at the institution of the Supper, when he said, 'This bread is my body and this wine is my blood;' and consequently they believe that the consecrated elements of bread and wine used at the celebration of the Lord's Supper are actually converted in flesh and blood of Christ. But who, excepting the members of their own sect, are inclined to adopt the literal sense of this passage and acquiese in conclusions so preposterous. This is one among many instances in which the literal and obvious sense of a passage would lead to conclusions equally absurd. But the fact of the use of figurative language requires us to reject the obvious and literal sense; figurative language implies a language which is not to be understood literally; but which is adopted wholly by way of analogy, comparison or embellishment.—These remarks apply not to the Scriptures merely but to books and writings of every description. If mankind were possessed of what has been so long a desideratum in the literary world, a philosophical language, in which the words employed would admit of only one sense, and which would express fully and exactly what they were designed to express, there would of course be much less liability to misapprehension. But how different is the fact, since there is scarcely a word in the language which is not susceptable of different significations; and since so much depends upon its selection, its combination, the particular feelings or circumstances under which it is adopted by the person using it. In fine, a rule which requires us to adopt the obvious sense, however rigidly applied would not save us from all the variety of interpretations which now exists.

CONSTITUTION AND CUSTOMS OF THE PRIMITIVE CHURCHES.

In affirming that there were only two orders of persons appointed to superintend all the affairs of Christian churches, both spiritual and temporal, I ground my assertion fearlessly upon the New Testament.

The Pastors of Christian congregations are indeed designated by different titles in holy writ. Thus the term *Presbyter* is applied to them as expressive of the honorable station they hold in human society. This term, derived from the Greek word *Presbuteros*, signifies literally an aged person or elder. Amongst the Jews it was employed as a title of office, to indicate the dignity of persons holding such situtions of high trust as required not only respectability and faithfulness, but matured wisdom, prudence and experience. The term Presbyter, as thus used by the Jews, was adopted by the Apostles, and applied by them with peculiar significancy to the pastors of the different congregations which they collected together, in order to mark out not only the dignified office of a minister of the Gospel, but the seriousness of mind, sobriety of manners, and prudence of conversation, with which that sacred profession ought to be peculiarly adorned.

As the term Presbyter has been applied to Christian Pastors in the Apostolic writings, to indicate the dignity of their station, so the term *Overseer* has been applied to them in the same writings, to intimate the duties of their office. This term is the exact and literal translation of the original Greek *Episkopos*, from which is derived the English word *Bishop*. The word Overseer and the word Bishop signify exactly the same office, and are the very same term in the original language of the New Testament.

The term Presbyter, and the term Overseer or Bishop, are applied indiscriminately in the writings of the Apostles to all the pastors of the Christian church. That they mean the very same office, and are intended to designate nothing more than the station and functions of every minister of a Christ an congregation, may be abundantly demonstrated from numerous texts in the Acts and Epistles, relating to the formation of the primitive churches.

From these it appears, with the most unquestionable evidence, that *Presbyter*, and *Bishop* or *Overseer*, are synonimous and interchangeable names for the same persons, character, and office. It appears, moreover, that in the first age of the Gospel, which was certainly the purest, instead of one Overseer over many churches in an extensive district, and of a superior order to other Pastors, there were several Overseers or Bishops in the confined limits of one town, and a perfect equality subsisting among them of ecclesiastical rank and function.

Such having been the case in the apostolical age, it follows undeniably, that all ministers of the Gospel, regularly called to that sacred office by a Christian people, are Overseers or Bishops within the limits of the respective folds wherein they exercise a pastoral charge. All those who are thus appointed to the oversight of any congregation in the general church, are, according to the genuine spirit and express letter of the Christian institution, appointed Presbyters or Pastors, Overseers or Bishops, in the genuine, primitive, evanglical meaning and designation of these terms.

During the apostolical age, while there was yet to be found upon earth a person endowed with the supernatural gifts of the Holy Ghost, and capable of proving, by miraculous powers, his extraordinary commission from the Son of God, it were reasonable to suppose, that the authority of a person so commissioned would be appealed to as paramount for the decision of every point of ecclesiastical government; and it might be expected, if it could be presumed in any case, that such a person would have been looked up to by all the Christian world as possessed of personal dominion to direct, decide, and control, in every question of doctrine or of discipline.

But we find no instance of a claim to such pre-eminence in the pure model of ecclesiastical government presented to us in the New Testament. No Overseer affected to be superior in dignity or authority to the other Pastors of the Christian Church.

Even the apostles themselves, the companions and chosen friends of the blessed Jesus—specially selected by himself—instructed by his own sacred lips—the witnesses of his miracles, death, resurrection, and ascension into heaven—in whom the promise of the Holy Spirit was fulfilled—and who were enabled to control or suspend the laws of nature, by the miraculous powers conferred upon them—even they, though possessed of all these high gifts and pretensions, never for one moment claimed superior jurisdiction, or aimed at pre-eminent dominion. They devoted themselves to the perilous and toilsome office of Missionaries, or to the less prominent, though not less useful and laborious, duties of Presbyters or Overseers in the churches they had collected together. They addressed all Pastors and Ministers of the word as their *brethren*, over whom they asserted no superiority of personal rank or station. No mortal man was then dignified with the title of infallible or supreme head of the church. Such a title would have been deemed blasphemy in the apostolical age. The Christians in the primitive churches called no man Father in a spiritual sense; for ONE was their Father, even their Father who is in heaven: they called no man Master in a spiritual sense; for ONE was their Master, even Christ the Lord; and all they were brethren.

Thus the doors of the primitive church admitted no rivalship of priestly ambition, and were effectually barred against all encroachments of ecclesiastical domination.

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UNION OR COUNCILS OF CHURCHES.

With respect to the union that subsisted amongst Christian congregations in the apostolical age, it appears plainly from Scripture, that a number of Pastors and Deacons occasionally met together, for the purpose of mutual edification, consultation, examination into the state of their respective societies, settling any matters of dispute that might have arisen, and arranging affairs relating to their common interest. Of such Councils, or assemblies of Presbyters, there are several intimations in the Acts and Epistles. For instance, in the fifteenth chapter of the Acts of the Apostles, there is minutely recorded the narrative of an appeal made by the church at Antioch, to the Synod of Presbyters held at Jerusalem. In this Council several of the apostles sat and took an active part in its transactions; and thus gave the sanction of apostolical example and precedent to all similar assemblies of Christian Pastors convened for the purpose of reforming abuses, and extending the uncorrupted religion of the Son of God. But in order to have such assemblies truly modelled after the apostolical precedent, it is manifestly requisite that the members thereof should not only be on a par with respect to ecclesiastical function and authority, but (what is of yet greater moment) that they should meet together with the same mind and intention of the apostles themselves, viz. with singleness of heart and Christian zeal, to promote such objects as the apostles would approve, such as are worthy of the disciples of the Lord Jesus to undertake—such as tend manifestly to promote the glory of God, with peace on earth and good will towards men.—This is the prime business; the name or mode of the assembly is of infinitely less importance.

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ORDINATION.

One of the offices which the Scriptures represent Presbyters as empowered to discharge, is, to ordain or set apart Pastors for the ministry of the word, either for missions amongst the heathens, or for the stated religious instruction of particular congregations.

Thus, in the thirteenth chapter of the Acts of the Apostles, the Presbyters or Teachers of the Church of Antioch were directed to set apart Paul and Barnabas for a particular ministerial office, which they did by prayer and laying on of their hands. So likewise, in the fourth chapter first Epistle to Timothy, the apostle Paul expressly reminds him of the solemn duties to which he had been set apart by the laying on of the hands of the Presbytery: and in the second Epistle, first chapter, he recalls to the recollection of Timothy, in the most affectionate manner, that he himself had been present on that interesting occasion, and had joined in the solemnity by laying on his hands. In like manner, we are informed that Paul and Barnabas ordained Presbyters in every city and in every church throughout the limits of their missions.

By ordination nothing more is meant than the solemn appointment of an individual to some office in the Christian Church, which appoint is publicly witnessed by Ministers of the Gospel. By the laying on of hands nothing more is meant than a significant gesture to point out the individual who is thus set apart, and for whom a special petition is offered to Almighty God.

That this simple and impressive rite has been in various ways perverted to purposes of the grossest imposture and superstition, is but too well known; and it is not surprising, that the disgust excited thereby has produced amongst some pious Christians objections to the service altogether: but we never ought to argue against the use of any institution from its abuse; for, if so, we might be led to object to the adoption of every religious service, rite and institution. The chief source of the abuses of ordination has sprung from the notion, that, by the laying on of hands, is conveyed some spiritual gift, property or endowment—a notion totally unwarranted by any scriptural authority. Even in the apostolical age, when the extraordinary influence of the Holy Spirit was imparted to chosen converts, though this divine gift was sometimes bestowed at the time of the laying on of the hands of inspired men, yet it no where appears to have been the consequence of that action: on the contrary, the gift of the Holy Spirit appears to have been generally bestowed antecently to ordination; and the laying on of hands was merely the customary form of witnessing the appointment to a special office in the church, and of blessing the person so appointed.

If the imposition of hands meant nothing more than this, in the first age of the church, at a time when the apostles were in existence, who were themselves filled with the Holy Spirit and thereby empowered to exercise a miraculous agency for the diffusion of Christianity,—there can be no grounds for supposing that this rite could confer any peculiar spiritual gift in the future ages of Christianity after that miraculous agency had totally ceased. It is, in fact, not only an unscriptural, but a very dangerous and highly superstitious notion, to suppose that ordination conveys an extraordinary influence of the Holy Ghost: it is a notion that can never be entertained by any Christians who take the Bible alone as the rule of their discipline, and the primitive church as the model of their ecclesiastical government.

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CHOICE OF PASTORS.

Connected with the ordination of Pastors, there is another practice of the primitive church which seems to be set up for the guidance of all future Christian societies, viz. the free choice of the people in the election of Pastors, and their concurrence in the appointment of all their ecclesiastical officers. So anxious were the first apostles to maintain this most important privilege of Christian freedom, and so scrupulous and jealous were they of any interference with these indubitable rights, that they would not proceed to fill up, by their own authority, the vacancy even amongst themselves, occasioned by the death of Judas; but left the appointment solely with the people. This remarkable transaction is recorded in the first chapter of the Acts of the Apostles. In like manner, when deacons were first appointed, the apostles required the multitude of the disciples to choose for themselves seven men of honest report, to fill this office. The people complied with this direction, and the apostles ordained the persons who were thus elected.

The free choice of the people, in the election of their Pastors and other church officers, is a regulation so full of utility and wisdom, that we need not wonder to find it prescribed by apostolical usage, and adopted as the constant practice in the primitive ages of the church. The attachment, cordiality, and affection, that generally subsist between a Christian congregation and the minister of their own choice, are found to be highly conducive in promoting the usefulness of his pastoral labors, and the efficacy of his example. These cannot be expected, at least in so great a degree, under any system which gives the power to an individual, of forcing upon a reluctant flock an uncongenial and uninterested Pastor.

I have thus endeavored to lay before you some of the most distinguishing features of the Christian Church, as it existed in its purest state, when its government was framed and administered by the apostles themselves. As the elements of its creed were clear and simple, so likewise were the principles of its constitution and the modes of its discipline. It admitted within its pale all who believed that Jesus is the Son of God—it acknowledged no head but Christ—it maintained a perfect equality of rank, and parity of ecclesiastical function, amongst its Overseers or Presbyters—it instituted only two orders of church officers, viz. Pastors and Deacons; and it carefully maintained the right of popular election in every congregation.

PROGRESS OF PROTESTANTISM.

The London Morning Advertiser—with how much truth we do not know—says:

'A great religious change is taking place in Germany. The Bible is read with avidity by the Roman Catholics; and the clergy of this religion are in many parts of the country, making strenuous efforts for the abolition of celibacy, and for liberty to read the mass in German. In various instances they have turned Protestants, with a great portion of their flocks. But the most important event is the formation of an anti-papal Catholic community at Dresden, which is likely to become the nucleus of a very numerous sect.'

HYPOCRISY.

It is no small fault to be bad, and seem so: it is a greater fault to seem good, and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh: a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 4, 1841.

RELIGIOUS CURIOSITY.

The question was put to our Lord, 'Are there few that be saved? An idle and unprofitable question, prompted by a vain curiosity, rather than an anxious wish to know and do the will of God,—a curiosity which our Savior justly rebukes in his answer. He does not gratify it. He replies, 'Strive to enter in at the strait gate,' as if he had said, 'the number lost or saved is not your concern; be careful and earnest in working out your own salvation; remember that your safety and happiness depend, under God, upon your own efforts, your own individual exertions; adopt then the principles of religion as your own, apply its rules to your conduct, see that you cherish its spirit of holiness, and walk in the strait and narrow way.'

The curiosity, which is here rebuked, is yet indulged by many. They wish to be wise above what is written, they would fathom the mysteries of religion, they would understand those secrets which the Almighty hath not disclosed, which the human mind in this infancy of its being cannot grasp, and which are of little, or no practical importance. They approach religion with an intellectual curiosity, which cannot be gratified in a world where we see through a glass darkly, rather than with that hungering and thirsting after righteousness which has the promise of being filled.

This curiosity is natural; for though man's powers are finite, his desires are infinite and insatiable. This is true of his lowest and most groveling desires. The wealth of the world would not satisfy avarice; the empire of the world would only cause ambtion to weep, that there were no other worlds for it to subdue. The intellectual and moral desires, when once excited, are in the same manner boundless and insatiable. One of the noblest and most exalting of these is the desire of knowledge, the wish to comprehend all things that become objects of thought to the mind. But like every other part of our nature, this desire is here in a state of discipline. It has not been, it cannot be entirely gratified. Indeed Christianity, by the partial gratification it affords, seems rather to agitate, excite, enkindle it, make it more restless and inquisitive. A man in total and absolute darkness does not attempt to see. He is quiet and still. But if the darkness be only partial, if he can catch but the faintest glimpse of the forms and outlines of the objects around him, he is ever on the watch, straining every nerve to obtain more distinct perceptions, hoping continually that new or increased light will break upon his vision, and give him a clearer view of the scenes and objects that surround him. So under the partial moral light of Christianity, men are naturally more inquisitive, intellectually more restless and speculative, than under the darkness of heathen ignorance. Having received a measure of truth, having had the great mystery of the universe and their own being and destiny partially unfolded by direct revelation, they are naturally disposed and prompted to seek for a more entire and perfect knowledge. Knowing in part, they are anxious to know the whole.

And far be it from us to say that this is all wrong. We would not discourage or disparage any legitimate action of the human mind on the great topics of religion. We have no disposition to shut it up in an old world of tradition and prejuice, permitting it no desires and no attempts to know anything more than what has been handed down from father to son for many generations. We feel and acknowledge that in the whole history of the world, there is nothing more sublime and glorious, nothing more honorable to human nature, nothing which so evinces the greatness of man's capacities and the power of man's will, as the zeal with which he has sought for knowledge, especially for moral and religious truth, the sacrifices he has made, the labor, the toil he has endured to attain it; the firmness, the constancy, the intrepidity with which he has professed it, and adhered to the profession amid pain, peril, persecution and death. This is a noble chapter in the records of humanity. He must have but poor conceptions of true greatness and a cold heart, who can read it without deep interest and emotion. Yet there are limits to human knowledge; and surrounded as we are by difficulties we cannot remove, by perplexities we cannot unravel, by barriers we cannot pass, it may be well for us to bear in mind the reply of the Savior to the idle curiosity of the speculative inquirer,—'strive to enter in at the strait gate,' and to remember the conclusion to which Solomon came after all his researches, 'fear God and keep his commandments, for this is the whole duty of man.' Instead of asking 'Lord are there few that be saved?' let our great inquiry be, '*Lord what shall I do to be saved?*, Instead of an idle curiosity upon topics we cannot hope clearly to ascertain, let us cherish a deep, personal, interest in practical religion. Let our first desire be to obey what we believe, to practice what we know.

GRATITUDE FOR THE PRESERVATION OF PEACE.

The subjoined poetical communication was intended to appear in our paper Thanksgiving week. It was received however too late for insertion. It relates to a topic at all times suitable, and we presume we shall be carrying out the wishes of the writer by publishing it to day.

It *is* a subject of deep and devout gratitude that that great blessing, peace, has been preserved and continued to us. Various and doubtful have been the aspects of our foreign relations during the past year. Questions of deep moment, intricate, and involving in their adjustment some of the profoundest principles of international law, have been at issue between us and a nation, with whom above all others we ought ever to be at peace; and at one time the course of events seemed to be leading the way to a result, which would have been disasterous in the extreme. There can be little doubt, that had the recent important trial in the state of New York ended in the conviction of the prisoner, and had that conviction been followed by his execution, the government and the people of Great Britain would have been so exasperated, that a war with them would, we might almost say, have been inevitable; while at the same time there would have been a serious question, a very serious question, to settle between the people of this country, the Government of this Union and the state of New York. For however curious and interesting as a matter of popular declamation, however profitable to some, as a matter of political and electioneering capital, the ultra doctrine of State Rights may be, the people of this Union would never quietly submit to be dragged or driven into a foreign war, through an assumption on the part of a single state of powers expressly delegated and transferred by the Constitution to the exclusive exercise of the Federal Government—an assumption which amounts in fact to an act of treason to that Constitution, a nullification of its most important provisions and principles.

In reviewing the events of the past year, we cannot but acknowledge that it is through the good providence of God, rather than through any great wisdom, or calmness, or good conduct, or sound judgment of our own, that we have been saved both from foreign war, and serious domestic discord and contention. We have been prevented from putting ourselves more in the wrong, and though difficulties remain to be adjusted, no step has yet been taken by either party, that need prevent their being peacefully adjusted. At least, the dark and immediately threatening aspect of the clouds that hung over the political horizon has passed away; and this is something. It increases the prospect that they will all be dispersed, and the sunshine of a clear understanding, of a close and harmonious intercourse break upon us and a nation, with whom it is not among the least of our glories that we claim kindred.

Are we sufficiently grateful for this great blessing of peace? Does the nation feel the almost inconceivable magnitude of the evil that has impended? Alas! during our twenty six years of peace a generation has grown up, who know not by experience what it is to have the country involved in a foreign war. And some there are, who seem to have the idea that it might do some good, turn away our attention from internal evils, check the strife, and soften the bitterness of party spirit, and give a new direction, and afford a wide field of action to those restless energies which are now employed in fomenting domestic difficulties, promoting wild and dangerous speculations, and advancing, in morals and in civil polity, principles which threaten the overthrow of our institutions. It might perhaps do this to some extent; but to advocate, or look with favor upon a war from these considerations, would be like fracturing one of a man's limbs, or rupturing one of his arteries, in order to stop, or direct his attention from a pain in his tooth. No!—little good, we had almost said, absolutely no good can ever come from war. In all its aspects, in all its scenes and influences, it is found to be replete with evil and woe, bringing a palsy upon all industry, enterprise and intercourse, letting loose a moral pestilence upon society, and creating ten villains and vagabonds where it makes away with one. Let us bless God that he has hitherto averted, let us pray that he may continue to avert from us this terrible calamity; let us do what we can to avert it ourselves; let us be honest and pay our debts; let us be just and acknowledge our mistakes; let us be forbearing and not insist upon what is unimportant; let us never think of war, or speak of it, but as the last dire necessity, something that may be resorted to, only in defence of what is dearer than peace, liberty and life.

But we have kept our readers too long from the lines which follow.

THANKSGIVING ODE, UPON OCCASION OF THE RELEASE OF McLEOD AND THE CONSEQUENT CONTINUANCE OF PEACE BETWEEN ENGLAND AND AMERICA.

Thanksgiving to our God, and praise, and power,
Glory and strength!—Oh! to his courts come up
With joyful songs, with timbrel and with harp,
And let his name resound, from shore to shore,
Throughout our favored land.—Prosperity
Her gladsome sunshine sheds, and still shall shed
O'er all its wide expanse,—and in her rays,
Alike repose the wealthy and the poor,
The palace and the hut.—Green waving fields,
Maturing for the harvest, still shall smile
Upon the husbandman, secure from fraud,
From violence, or rapine.—Still shall graze,
Uncaptured and unharmed, his flocks and herds
Upon a thousand hills, and still his roof,
Though lowly, shall o'erhang a happy home
Of sweet domestic love.—

And whence this smiling prospect? Whence the calm,
The sunny calm which rests upon the scene,
Where'er our footsteps wander? Whence the joy,
With which the husbandman surveys his stores
Of golden grain, now gathered from the fields?
With which the merchant greets his merchandise
Safe wafted o'er the seas? And whence, oh! whence
The quiet happiness, which still resides
Beneath each homestead roof?

'Tis that the fiend,
The demon *War*, with fierce and bloodshot eye,
With serpent fangs, and pestilential breath,
Who hovered o'er us, eager to destroy,
And hungering to devour, is driven afar
Defrauded of his prey.—All praise to heaven
Once more, and gratulations upon earth
For this deliverance.—For, alas! how soon,
Even as a flower, beneath his blasting touch,
Prosperity decays, and gentle peace
Droops deathlike to the ground, and hope and joy
Spread their light wings for happier climes above.
How soon the darkening shadow of his form,
O'ercasting with its gloom this beauteous scene
Had settled on our well beloved land
And chilled its beaming brightness, and how soon,
The cheerful sounds of busy industry
Had changed to clangor of the martial strife
And din of battle fierce; while harmonies
Of nature's own, the tones of household love,
And childhood's merriment had yielded place
To shrieks of dying anguish, groans of pain,
The widow's wailing and the orphan's cry.

Oh! for the hour, by saints and angels, blest,
Desired in heaven, though sought by few on earth,
When, to the banner of the Prince of Peace
All nations shall bow down, and kings shall kneel.
When to that *only* warfare, glorious, high,
And holy, led by holiness itself,
United hosts shall flock, of every name,
And every people, kindred, tribe and tongue.
Then, onward moving, mighty in the might
Of its great leader, and invincible
In panoply of heavenly truth and love,
That Christian host shall trample to the dust
The cruel foe who thirsts for human blood
And lives by human sacrifice.—So crushed,
His fall shall tune angelic harps and songs
To sound the noble triumph.—While, on earth,
Ten thousand voices shall unite their strains
To glorify and praise *His* holy name,
Whose arm has won for them the victory;
Redeemer, Sovereign, Conqueror, and Lord.

M. C. W.

TEMPERANCE CELEBRATION.

On Thanksgiving day afternoon and evening, a temperance meeting was held by the Washington and Boston Temperance Societies, first, at the Church in Brattle square at 3 o'clock, and by adjournment at the Marlboro' Chapel at 7 o'clock. Both places were crowded, and interesting addresses were delivered by Col. H. W. Dwight of Stockbridge, Capt. Holbrook and others. It was an appropriate day for such meetings. The great and astonishing results that have been effected, during the past year, by the new mode of operation in the temperance cause, the singular and triumphant success which has crowned the efforts, made in this direction to raise up fallen humanity from the dust of degradation and woe, are surely subjects for praise and thanksgiving to God.

Could we, from some high battlement of heaven, look down into the heart of every drunkard that has been reformed, into every family where a year since there was misery and want, and degradation and despair, and where now there is peace and cleanliness and order, and plenty and virtue; could we bring before us in one mighty assembly, the wives and mothers and children, who a year since were the victims of sorrow and sadness, exposed to the cruelty and brutality of the inebriate, and behold now their smiles of gladness, and the joy and peace that are shed upon their hearts, by a husband's or a father's kindness and care; could we gather together all those, who a year since were walking like fallen angels amid the desolation they had caused, slaves of that fearful habit, which more than all others darkens the mind, hardens the heart, stupefies the conscience, makes its victim regardless of God and indifferent to man, unconcerned how he lives, reckless how he dies, and see them now redeemed, regenerated, disenthralled, walking abroad in the majesty of self command and the peace and self respect of recovered virtue,—could we do this, should we not feel that here was cause for gratitude to almighty God? Would there be any superstition in regarding it as an interposition of his providence, that when the Temperance cause was brought almost to a stand, in consequence of the ill will and opposition excited by some of its measures, here should have been discovered a new mode of operation, free from a shadow of objection, accompanied by a success, interesting and extraordinary beyond all expectation, and appealing to the gratitude and sympathy of every heart, that feels for its fellow man? Let us not resist that appeal—Let us give thanks to almighty God in behalf of the redeemed and comforted, that light has broken in upon this field of darkness and woe, and let us readily and freely contribute our share to the means, that may be needed to carry on a work which God has so signally blessed.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

Dr Palfrey is now delivering his third series of Lectures on Christian Evidences, at the Lowel Institute. Sunday evening is very appropriately assigned to these Lectures, three of which have been already delivered this season to crowded audiences, who listened with deep interest and attention to the clear statements, the apt illustrations and the close and logical reasoning of the speaker. In these Lectures, Dr Palfrey enters more thoroughly into the consideration of infidel objections than most of the published treatises on the Evidences of Christianity, and in so doing, he is undoubtedly carrying out the design of the munificent patron of learning and religion, who founded these Lectures. The Lectures of the present course have been occupied with an account of the infidel writers of the last two centuries, in which their opinions, and the insufficiency, weakness or fallacy of their arguments, have been strikingly set forth. In this review of the past, Dr Palfrey has satisfactorily shown to his audience, that much of the mystical and indefinite thought that now prevails, many of the opinions that are now brought forward as novelties, the result of original investigations, and 'new developments of thought,' are in fact old notions, that have heretofore had their hour of notoriety, been examined, discussed, refuted, and then consigned to oblivion from which they are now brought out to go through probably the same process.

The Lecture, to-morrow evening, will be devoted to the consideration of the opinions of Gibbon and Hume.

A GOOD PROPOSITION.

We copy the following from the Atlas of Saturday last. It contains a fair and reasonable proposition; many of the Gentlemen, composing the Board of Managers, are distinguished for intelligence, wealth, and benevolence; we trust they will not suffer the plan here proposed to them to pass unheeded, and thus lead evil-minded persons to infer that they are 'lovers of pleasure more than lovers of God' and their fellow men,—more disposed to employ their money in gratifying the pride of a foreign prince, than in administering relief to the suffering poor of their own city. There is especial need, perhaps, of doing something of the kind this winter, as there may be some danger that the benevolent sympathies of our citizens will flow too much in one channel, and attend chiefly to the intemperate poor. A poor and virtuous widow, who pays her rent, and by her labor supports five small children, said to us the other day, as she was soliciting aid, 'If I was only intemperate, sir, or had an intemperate husband, I should get along very well, for I should be taken care of and reformed. But now, so much is doing for such persons, who I acknowledge need *it*, that many who used to aid and comfort me, have quite forgotten me.' We fear there may be some truth in this. The efforts of the friends of temperance are worthy of all praise. Let them not be slackened, but let us not forget the virtuous poor who are struggling hard to get along, to whom a little sympathy and a little aid will do great good.

Messrs. Editors,—I am told that the ball to the Prince De Joinville was really a magnificent affair, and that the projectors and conductors of it have earned great praise for the effective manner with which it came off. I have the pleasure of being acquainted with several of the managers, and I know that whatever they undertake is carried through with becoming taste and a liberal spirit. This ball has cost the subscribers somewhere from four to six thousand dollars, besides the incidental expenses of each individual who attended it. This sum would go a great ways in warming and clothing many poor and suffering sick persons to be found in our city. It would be enough to take off the keen edge of the coming winter to numbers now lying upon the sick bed with scarcely shelter or covering sufficient even for our mildest autumnal season. Now what I wish to propose to the managers of the Joinville ball is this: that at their next meeting they start another subscription of ten dollars each, to be presented to all the subscribers to the ball, and that the sum so raised be paid over to some one of our charitable societies, to be appropriated to the purchase of fuel and clothing for the sick and indigent females of our city. I make the suggestion through your paper in the hope that some one of the active managers will take up the business and present it to the board. Let them all sign it and the amount will soon be made up. Thus will the active and enterprising gentlement who procured the subscriptions and arranged the brilliant *fete* of last night be able to blend with its recollection in after time, the memory of a charitable deed, that will brighten as the other dims and fades away forever. An unwilling subscriber to the first, I shall be most happy in a subscription to the second: the money thus raised may not cause so much of excitement or eclat, but the heart felt gratitude of hundreds will be the music that will reach to Heaven, where the more rapturous strains of last evening will, I fear, never be heard. F.

EPISCOPACY—ITS STABILITY AND ORDER.

'I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in the land; and the Presbyterian way has ever appeared to me most agreeable to the word of God, and the reason and nature of things.'—*Jonathan Edwards, Life of Dr. Dwight.*

If such was the opinion of this geatest of New England divines, of the system of independency a century ago, what would he have said if he could have foreseen its working down to the present time, when confusion has become worse confounded. What would he have said, if he could have foreseen that all the old congregational societies of Boston, with a single exception, would in two thirds of a century forsake their ancient orthodox foundations, and become the strongholds of Unitarianism? What, too, if he could have foreseen the present 'unsettled,' 'confused,' mutulated state of the Presbyterian body itself. Verily I think the docter would have advanced one stept further in his opinion, and have found his only assurance of stability and order in the institutions of the church.—*Witness & Advocate.*

The Church.—It would be amusing, were it not pitiable, to notice how the Episcopalians always speak of their church as *the* church, as if all others had no claim to the name, and theirs was the only true, infalliable, Catholic Church,—We are at a loss however, to perceive how Dr. Edwards, had he lived in the present age, 'would have found his only assurance of stability and order in the institutions of *the* (episcopal) church.' In the contentions between the High Church and Low Church parties, the Puyseyists and the Liberals in the Episcopal denomination, he would have found as much 'of confusion more confounded,' as among any sect of Christians. Acts of Parliament in England, and resolutions of of Episcopal Conventions in the United States cannot bind even those, who are disposed to acknowlecge their authority, to uniformity of faith or worship. We recommend to the attention of our readers the articles on our first page, on the Constitution and Customs of the primitive Church.

RECENT PUBLICATION.

Chorazin, or an appeal to the child of many Prayers, on questions concerning the great salvation. By David Everard Ford. Author of Decapolis. Boston: Tappan & Dennet. 1841.

Here is another little work by Mr Ford, small in size but of large value. We thank the publishers for the copy they have sent us. It is worthy to take its place by the side of its precursor, Decapolis, which we had occasion to notice a few weeks since. There is a sincere, earnest, tender spirit pervading both these works, that brings their reasoning and their appeals home to the conscience and the heart with singular power. There are many to whom the work before us will do good. In every community, there are the children of many prayers, who, notwithstanding the counsels, instruction and example of their parents, are yet walking in the broad road of folly and sin. The proverb 'bring up a child in the way he should go and when he is old he will not depart from it,' is not always fulfilled, as the sad experience and aching heart of many a parent can testify. There are those whose parents did for them all that human parents could do, and who in the morning of life, and while they continued under the paternal roof and the influences which there surrounded them, gave promise of bearing the fruits of mature and confirmed godliness,—but whose future characters have not redeemed that promise. The time came for them to leave the parental roof, to be released from direct parental instruction and counsel, and go forth to the world; and before they were aware almost, the world took possession of them. They do not become slaves perhaps to its worst vices, but they do become completely absorbed in its pursuits. They may not be found, like the prodigal son, seated in the dust and ashes of pollution, disgrace, despair, but they may be found in the halls of luxury and wealth and fashion, surrounded by the blandishments, ensnared by the deceitful riches of the world. They have many qualities which the world calls virtues, but they are not religious, not Christian in principle and character. It is to such as these this appeal is addressed. It sets forth, with great simplicity and directness, the obligations arising from special advantages, and the fearful results of religious negligence, the ingenious excuses for their negligence which many offer, and the necessity and the blessed results of immediate decision. In some of the theological doctrines, implied rather than urged in the volume, we of course do not concur. But these interfere very little with the great moral bearing of the book, as addressed to any and all who are neglecting their spiritual condition and their eternal interests. Toward the close of the volume are some cautionary counsels addressed to young Christians, from which, as they contain suggestions profitable to all, we make the following extracts.

'Have you put away your sackcloth, to gird yourself with gladness, and exchanged alarm of conscience for joy and peace in believing? Then with a few more counsels and admonitions, I will presently conclude.

Remember that this is but the beginning of days. Treat with becoming esteem and affection those who were in Christ before you. It is always a bad omen, as to their future character, when converts imbibe a censorious spirit, and begin their Christian course dissatisfied with every body but themselves. True wisdom comports with deep humility. The wisdom which is from above is peaceable as well as pure, and gentleness and meekness are among its essential Characteristics. Fix your standard as high as possible; take as your model Christ himself; but let your own departures from it more deeply afflict your mind than the defects, real or supposed, of those whose longer standing in the church of God should at least entitle them to your respect. Perhaps you attempt to justify an opposite course, on the ground that, though you already esteem them highly in love for their works' sake, you wish to find, in their glowing zeal and spirituality, occasion to love them more. I admit the correctness of the motive and the desirableness of the end, but I demur as to the means, and I wish to show you 'a more excellent way.' The elders of Israel, of whose slothfulness you have too good a reason to complain, will be far more likely to detect their imperfections, and to do again their first works, on perceiving the greater devotedness of a mere stripling in the faith, than they will on hearing themselves rudely censured by one who is but of yesterday, and whom, with all their acknowledged deficiencies, they could serviceabiy instruct in some of the first principles of the doctrine of Christ. And if the tendency of the one course would be to awaken holy emulation, and of the other to prevoke bad feeling, little cousideration is necessary to decide which should have the preference.

But while diffidence and modesty should mark your treatment of those who were in Christ before you, your measures to discountenance sin and resist temptation can hardly be too determined. Here you must set your face as a flint, and suffer nothing in the world to daunt you. Experience will soon prove that firmness is as well the happiest as the safest course. The man who avows his religious principles will be less likely to suffer annoyance from without, than he who keeps them half concealed. There is something so commanding in devoted piety, that even the despisers of truth and Godliness are awed by its presence. 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.'

Should you find some difficulty in breaking away from your former associates, who are still endeavoring to lead you into sin and misery, a remedy is at hand. I have never knew it fail. Set your heart on their conversion, and employ your utmost energies to bring every one to Christ. The result will be, that they will welcome salvation' or decline your acquaintance. In either case, they will cease to trouble you.

Make, forthwith, a public profession of your faith. No season will be more appropriate for that purpose, than that which marks your change of heart. Procrastination will bring nothing but vexation and injury. Take your stand at once. Never purpose to become decided by degrees. your services have already been lost to long, to Him who ought to have had them all, and to have had them always. The only plan of redeeming time that is lost, is to refrain from losing more. The precious months and years which you have wasted in the neglect of religion and the indulgence of sin, are gone forever and nothing can recall them. All that you can now do, is to make the most of opportunites which may yet remain. If so determine not to let one slip. Begin to day. Tell the first judicious Christian you can find, of the happy and glorious change you have recently undergone. He will give thanks to God on your behalf, and afford you counsel suited to your new position. Cherish fellowship with the saints. Aspire to the friendship of the holiest men within your reach. There are some, into whose society no Christian can be thrown, with out finding himself all the nearer heaven for their converse. On the principle which led the psalmist to prefer one day in the Sanctuary to a thousand elsewhere, one hour of such communion is worth more than weeks, or months, of ordinary intercourre.

Expect not the earliest stages of your Christian pilgrimage to be the happiest.—should they prove so, you will at the termination of your cousre, have lived to very little purpose. 'Covert earnestly the best gifts,' and seek them the excellent way. You have no need to envy the spiritual attainments of others, for the source, whence they obtained them, is equally available to you. Bear this constantly in mind, and 'show the same diligence, to the full asurance of hope unto the end.' Should you now content yourself with a low degree of personal religion, the probability is, that you will never attain to eminent devotedness. Thousands are irreparably injured by precocious satisfaction. Their piety crippled in its infancy, by swaddling bands and leading strings, never attains a firm and vigorous statue. Its trembling step betrays the secret of iis feebleness, and instead of appearing as a giant to run a race, it is always requiring some fresh stimulant to strengthen the things whieh remain and are ready to die.'

The Connexion between Taste and Morals: Two Lectures. By Mark Hopkins, D. D., President of Williams College, second edition. Tappan & Dennet. 1841.

These Lectures contain a brief but valuable discussion of an important subject, and one that has not received the attention its interest and importance demand. Though not presenting, in the analysis, illustration or argument of the subject, anything very original or striking, they are yet clear, satisfactory, conclusive, abounding in instructive suggestions to all. An evidence of this is given in the following extract.

'I have been thus particular in pointing out the evils which arise from arraying what is beautiful and graceful in morals and in conduct against that which is right, because I do not believe that the community are sufficiently warned against the mischief it is working, and in many cases are not perhaps aware of the manner in which it is wrought. Evil gains advantage over man by dividing him against himself, by bringing into collision faculties that were intended to work harmoniously together; and we may regard it as settled, that whoever or whatever would set up mere impulses, or sensibilities, or emotions, in the place of the reason and conscience of man, is thus dividing him against himself. It is with the conscience of man as it is with a king. He may have his prime minister, who is his chief favorite, and next to himself, but he must never abandon his power, or suffer the highest subject to depose him from the throne. The desires and affections are then only truly beautiful, when they are in ready attendance at the court of their rightful sovereign.

Having now spoken of the manner in which evil is done by those who care to please rather than to improve mankind, I cannot leave this part of the subject without suggesting, to the friends of principle and of religion, how much, if what has been said is correct, they may do to counteract this evil by a free, a hearty, a joyful, and therefore an attractive, mode of doing that which is right. Whence have arisen those associations of coldness and formality and gloom as connected with duty, which haunt the imaginations of many young persons, and which have just as little existence in reality as other spectres of the night? Is it not in part from an unnatural austerity, or from a cowardly and faltering step, a want of freedom and power and beauty in the exhibitions of virtue and principle on the part of those who profess to adhere to them? It is not as it should be, when the glad and the graceful emotions readily spring up by the side of every path that we walk in except the path of duty. He who marches under the banner of principle is not only to feel that he is engaged in a good cause, but is also to see in that cause a beauty which shall be to him what music is to the soldier, giving cheerfulness to his countenance and alacrity to his step. His is not indeed to be the unchastened, and reckless, and merely animal joy that is unconscious of the evil that exists, and that is to be met; but it is to be the joy of him who, though he is travelling in a difficult and obscure path, yet sees before him the bright and steady light of his own happy home. The more those who act from principle are able to combine, with the most perfect rectitude and uncompromising faithfulness, the cultivation and play of all the graceful and tender emotions, the more will they do to promote the cause in which they labor. I know, and here is the difficulty, that most virtue is too feeble for this; and I would not that there should be put on any affectation of freedom or ease. Virtue should move easily and gracefully only as it is strong, but it should become strong that it may move easily and gracefully, and thus become to all men as beautiful as it is obligatory.

It is not a little that the Christian religion has suffered from the mistakes of its adherents on this point. It had been better if they had more regarded the spirit of its Founder when he commanded his disciples, even when they fasted, not to be of a sad countenance, as the hypocrites were. The impression we get of Paul, notwithstanding his labors and sufferings, is that he was a happy man. If he was sometimes 'sorrowful,' he was yet 'always rejoicing.' The movements of his spirit were so ready and free, in view of the great subjects that filled his mind, that he reminds us more

than any other man of the 'rapt seraph that adores and burns.' What is it, indeed, that gives its perfect beauty to our conception of the worship of heaven? Is it not, that the most perfect law is there fully obeyed, and is yet no restraint upon the highest and freest expansion of feeling? It is when this is so, and then only, that moral beauty is perfect.'

LOVE THY NEIGHBOR AS THYSELF.

We are sorry that the Board of Admirality in Great Britain do not seem disposed to act upon this principle. The Royal Mail Steamers, do not sail from Liverpool on Sunday. If the regular and appointed day of sailing happen to fall on the Sabbath, the Steamer remains till the next day. It is a good rule; piety and convenience alike commend and sanction it. But why should it not be established here? A petition that this might be done, signed by a large number of the most respectable citizens of Boston, of all religious and political parties, was forwarded sometime since to the Board of Admirality. The prayer of this petition has not been granted. We are at a loss to understand why. If the rule be a good one for Liverpool, as it certainly is, we see not why it would not be equally good here. We trust that the request will be again respectfully urged, and that the Board, by reviewing their decision, will show that they love their neighbors as well as themselves, and that their respect for religion, for the comfort and convenience of Christians on the Lord's day, is not confined to meredian lines.

SUNDRIES.

The Baptists in Michigan number seventy eight ordained ministers, one hundred and twenty eight Churches, and six thousand, three hundred and seventeen church members.——In Kentucky, there are four hundred Baptist meeting houses, one hundred Presbyterian, twenty Roman Catholic, and twelve Episcopalian.——The Mendi Africans have presented a Bible to John Quincy Adams, accompanied by a letter of thanks to him for his services in their behalf.——Mr Adams, in his lecture before the Historical Society, contended that in the war with China, the right was on the side of England.——It has been ascertained, from an average of many years, that the number of merchantmen wrecked annually, upon the coast of England, amounts to upwards of *five hundred;* and the value of property lost amounts to *three millions sterling*.——A water proof trunk, designed as a life preserver has been invented at Lancaster, Pa. In a recent experiment, it retained its buoyancy on the water with 250 lbs of pig iron in it.——The Sultan has refused to grant, at the request of the English government, permission to erect a Protestant Church in Jerusalem.——Daniel O'Connel has been elected Lord Mayor of Dublin.——The Grand Jury of New York have recently presented as 'nuisances of the worst kind, the numerous grog-shops and liquor stores in that city, where liquor is sold and drank, declaring that the revenue derived from licensing them is more than consumed by the burthens of taxation they impose.——The first body of mineral rock salt ever found in the United States was discovered recently near Abington, Va., at the depth of 260 feet.——Upwards of 1000 Sailors have signed the total abstinence pledge in New York, through the visitation of reformers, who went, by invitation, from one vessel to another.——The Trustees of Williams College have resolved to rebuild the College lately burnt on the same foundation.——It is stated that 90,000,000, pounds of sugar will be manufactured the present year, in France from the Beet Root.——A large wooden building has recently been erected, under the direction of Bishop Fenwick, in the Aroostook territory, as a Catholic College for the education of youth.——Mr Josiah Ayres has acted as Pilot in Boston harbor fifty eight years.——Amherst College has sent forth a circular asking for pecuniary aid of its friends to the amount of $100,000.

TO MAKE CHILDREN HEALTHY.

Give them thick shoes, warm clothing, a simple diet, and let them run out freely in all states of the weather. While young, strengthen the body by exercise and exposure. Teach them habits of obedience and truth telling, and let teaching and training of the intellect be but a secondary matter. First take care of the body and the heart—the mind may be trained afterwards.—*N. E. Farmer.*

PURCHASE STREET CHURCH.

We understand that Mr Coolidge, recently from the Divinity School, will preach at the Purchase Street Church, the next four Sundays.

OBITUARY.

For the Register and Observer.

DIED, Nov. 14th, at Jackson, Florida, Mr. SAMUEL ADAMS, recently of Saco, Maine.

Mr. Adams was a graduate of Harvard University, of the class of 1832. By his own efforts, he obtained the means to prepare himself for College, and by his own labors and economy he succeeded in supporting himself there. He was the oldest member of his class, and for this reason and on account of his irreproachable character, he was universally loved and esteemed by his classmates. His influence over them was always good, and often very considerable and permanent. His death will be mourned by them, and the more because his is but the last of a long list of the names of those who a few years since came together in youth and health to prepare for, and engage in, the most active duties of life, but whose career has been cut off just at the dawning of their promise of future usefulness.

On leaving the University, Mr. Adams engaged in teaching, In this capacity he passed nearly the whole of the remainder of his life, and not a few may be found to testify to the kindness of his manner and the patience of his labors in giving instruction. He took great interest in the young, and possessed great power over their affections.

For a number of years he was the Superintendent of the Unitarian Sunday School in this place. He was happy in his efforts to instruct the Scholars in their lessons, and in their occasional social parties he had a peculiar faculty of engaging with them in their sports and of promoting their innocent pleasures.—They made him a life member of the Boston Sunday School Society after his departure for the South, in token of their respect and affection,—but, alas, the very day that the certificate of his membership was read to the School, he breathed his last. Short indeed was his *life*-membership.

Our friend was remarkably fond of flowers, and possessed a scientific acquaintance with them. His leisure time was, therefore, much of it spent in the fields among the beautiful works of God. In his new home, far from his friends, though he found many new flowers, he observed that he found few of his old floral friends.

Mr. Adams went to Florida, about three. months since, to engage in trade. He intended to return in the spring, and remain among us, and we were anticipating with pleasure the time when we should see him again, and have him as a sharer of our labors and the partaker of our joys, when the news came of his decease. But though he has departed in the vigor of his years, and while we were hoping for aid from him in every good word and work, who can say that his death was untimely? He certainly was not called away unprepared; his had been that best of preparation, a good and religious life; he was a man of enlightened and decided religious sentiment, and of firm religious principles, and his character was consistent with his faith. And to his friends, as his life has been useful, so his death will not be without its value. It will excite our tenderer and better sympathies, and will rouse many of us to a sense of the importance of living as those who are to die, and who may be called to die at any hour. W. C.

Saco, Nov. 1841.

For the Register and Observer.

DIED, at Quincy, on the 24th. inst, GIDEON FRENCH, aged 86; a revolutionary pensioner; a man of perfect uprightness of character, purity of purpose, and liberality of feeling. Through his long life he enjoyed the reputation, of which he was wholly worthy, of being one of nature's noblemen. No blot of dishonor ever tarnished his fair fame, and he lived and died practising upon the Savior's golden maxim of 'doing to others as he would that others should do unto him.' He had the most devout reverence for, and belief in, the Holy Scriptures; an immovable reliance on the mercy of God, through a crucified Redeemer, and it was encouraging and refreshing, in these days of philosophical refinement, in Theology, to hear the expressions of his strong, unqualified trust in all that has been revealed touching a future life, and the state of happiness that awaits God's Children, when this scene of probation and vicisitude closes upon them.

His great theme was love to his Heavenly Father, who has done so much for His children, and is constantly evincing more than a paternal love for his offspring, man.

In the full confidence that he was but going to a home in heaven, prepared for him ages ago, he yielded up his spirit,

'As to a night's repose;,

and his many friends have the most satisfactory consolation in the reflection, that, according to his faith it has been done unto him, and that his redeemed spirit is now rejoicing in the triumphs of redeeming love, in the immediate presence of God and the Lamb.

Nov. 36, 1841. F.

INTELLIGENCE.

PROPOSAL OF ENLARGEMENT.

The suggestion having been made that an enlargement of our paper would be acceptable to many of our subscribers, the subject has been carefully considered by the publisher, and a promise given to enlarge it, at the commencement of the new volume, provided only four hundred additional subscribers should be sent in before the first of January.

The enlargement involves additional expenses which cannot be met by a much less number, if even by that.

How easily might this number or even a thousand names be added to the list, by a little friendly effort of its well-wishers. By a simple hint on the subject from each of its readers and friends, to one two or more of their personal friends, a thousand subscribers might easily be added, and the influence and usefulness of the paper be very largely increased.

The good offices of clergymen, are respectfully solicited, as well as of Sunday school teachers, both gentleman and ladies; especially those active and ardent ones who have themselves had personal experience of the efficacy and value of Liberal Christianity as a sure practical guide, and as a fountain of consolation and hope.

As a motive to such effort, let it be considered that each new paper sent out will have (as has been carefully estimated) on an average, at least, twelve readers,—as a large proportion of the papers are generally read by more families than one. Every parish then where a dozen new papers are introduced will have 150 new readers of a weekly religious paper, more attractive and more valuable than any religious tract. The addition of 1000 subscribers to the new volume, which is easily practicable, would ensure at least 12,000 readers. And it is a fact worthy of consideration, that many of these, from unfavorable location or other circumstances,—perhaps from want of interest, which such reading might awaken,—are not attendants on public worship any where, and will have ordinarily, no other opportunity of religious reading or instruction.

To accomplish the proposed purpose, and settle, as early as possible, the question of enlargement, the publisher sends out next week to all the subscribers a copy of a subscription paper,—respectfully soliciting from each and every reader of this notice, who is favorably disposed, their aid in extending the list of subscribers. Subscribers to the new volume, whose names are returned at once,—or at any time before January 1st will receive the remaining numbers of the volume without any charge.

It is desirable that subscription papers may be returned at as early a moment as practicable.

In the next paper will be given a list of persons, in several places where we have subscribers, to whom the names obtained by individuals in those places may be returned.

Congress.—Our national legislature will meet at Washington, Monday, the 6th inst The President's Message, will probably be delived on Tuesday, and will looked for with a much interest, as it is expected that it will contain suggestions of a plan for the regulation of exchanges and the currency.

Western Rail Road.—Geo. Bliss Esq. Agent for the Western Railroad has made a statement, which has been published respecting the rates of charge for passengers and merchandise, between Boston and Albany, from which we extract the following, which has been recently agreed on.

Passengers between Albany and Boston 200 miles,		$5 50
" " "	Worcester, 150 miles,	4 25
" " "	Springfield 100 miles,	3 00
" " "	Pittsfield, 55 miles,	1 50

Between way stations about 3 cents per mile.

Merchandise is divided into three classes. For the first class the charge, through, is for 200 lbs $10. In this class is included imported dry goods, and valuable bulky articles.

2d class, through 200 lbs $8. This class includes articles of less value in proportion to weight and bulk,—such as apples, cider, molasses, salted provisions, crockery, manufactured goods from the manufactures, the more valuable kinds of lumber, &c &c.

3d class, through, 2000 lbs $6 50. This class includes, briefly, charcoal, fossil coal, granite in bags or barrels, grindstones, granite, lumber, ship-timber, &c. &c.

For half the distance, (Springfield,) the prices are for

1st class,	"	$5 50 per ton.
2d class,	"	4 58 "
3d class,	"	3 25 "

Flour,—Special for winter only.

Between Albany and Pittsfield, per barrel,		30 cts.
" "	Dalton or Hinsdale,	35 "
" "	Washington,	40 "
" "	North Becket, and all east to Springfield, including Springfield,	45 "
Between Albany and all east to Springfield to Boston,		50 "

Furniture, machinery, carriages, live stock, grain, in bulk, and *wool*, are to be at special rates, to be from time to time fixed by the superintendents of the roads.

For lesser distances all the classes are to be at the same rates per mile as to Springfield.

Arrival Magnetism. It is publicly stated that Dr Collier the animal magnetizer, has completely failed in his experiments in Baltimore.

Prosecutions of Rioters.—The prosecutions of those persons, who were arrested and indicted for riotous conduct about the Presidential mansion, at the time of the *veloes*, at the late session of Congress, have been withdrawn, at the request of the President.

Pauperism in New York.—In a late presentment of the Grand Jury of the county of New York, the principal attention was directed to pauperism, which is spoken of as prevailing to an oppressive extent in that city. In investigating the subject they ascribe it to the principal causes. First to the too easy introduction of foreign paupers; secondly to the late revulsion and recent embarrassments in trade and business; and thereby to the beautiful effects of intemperance, occasioned in a greet degree by the great number of licensed grog shops and tippling houses.

'*The Boston Young Men's Society for Diffusing Missionary Knowledge*,' is the name of a Society recently formed in this city. We learn from the constitution, that the objects of this Association shall be, the general diffusion of missionary intelligence, and a knowledge of the heathen world; the cultivation and development of a missionary spirit, and the promotion of an acquaintance with the plans, operations, and general influence and bearing upon the world of the work of Foreign Missions,—chiefly by means of a *course of popular Lectures.*—*Atlas.*

Hydrophobia.—A cure for that dreadful disease is said to have been discovered in Austria. The English newspapers contain a communication from the Austria Embassey, giving an account of the discovery of the remedy, and a very minute description of the treatment of the disease. For the account of the treatment, we have not room, we give the following statement respecting the discovery.

A schoolmaster, named Lalis, residing on the boundary of Hungary towards Turkey, where the military colonies are located, having the established reputation of possessing a cure for hydrophobia, the Minister of War, to whose department the government of this territory belongs, instituted an inquiry. Two hydrophobic patients were placed under the care of the military medical officers until they despaired of them; they were then entrusted to the care of the schoolmaster, and were cured.

'A liberal gratification being given to this person, he is to receive adequate rewards if, after two year's exercise of his remedy under medical surveillance, his discovery is proved to be of sterling value.

'The root of which M. Lalis has recognized the efficacy is the *Gentiana cruciata*. It is an abundant natural product.

We have been furnished by an esteemed correspondent with the following account of a recent discovery, highly valuable to those engaged in mining pursuits:—There is in Pemberton colliery a pair of wire flat ropes, the invention of Mr. Smith, of London. It exceeds all anticipation in the practice of winding and raising of coals. The wires, which are in near direction (extending from one end of the rope to the other without ever peircing), are placed alongside each other, 35 of which form a strand, and 8 strands compose the rope, which is estimated to carry 6 tons. The strands are woven together with a hempen webbing. It is elastic, and wraps on the block like a strap: and promises to be one of the finest inventions for working deep mines ever yet discovered.—*Liverpool Standard.*

A magnificent volcanno, 12,400 feet above the level of the sea, vomiting flame and smoke, was discovered in the South Seas on the 27th of January last, by H. M. ship Erebus: it received the name of Mount Erebus, and is in lat 77 34 S. and lon. 167 O. E.

A great fire took place in the town of Barre, Mass., on the evening of the 26th October, at which thirteen huudred gallons of various kinds of spirituous liquors were consumed, being the stock of several retailers who promised to give up the business of selling on condition that the temperance people would buy what they had on hand.

Daniel O'Connell has been elected Lord Mayor of Dublin. Of the sixtv town-councillors and aldermen returned, forty-one are Roman catholics, and nineteen are protestants.

A younger brother of the present chief of the Druses in Syria is on his way to England to be educated in one of the Universities of Oxford or Cambridge.

Courtesy to Strangers.—A distinguished stranger,—the Prince De Joinville—son of Louis Philippe, king of the French, visited our city last week. He was received with great marks of attention. Among the leading attempt to do him favor, was a grand collection of ladies and gentlemen at Faneuil Hall, where salutations were exchanged, and where there was dancing and a supper. The whole exhibition and entertainment are said to have been of a very superior order. The prince remained with us but about two days. He left by Norwich line of cars, for New York, on the afternoon of the 25th ult.

Schism in the Romish Church.—It appears, by the representations of a Roman Catholic Peer, in the British Parliament, that an angry schism has taken place among the Romanists of British India. An account of the dispute was sometime since given in the Calcutta Christian Advocate. The subject of dispute seems to be, the question, whether the Pope of Rome or the Bishop of Meliapore shall hold the rule over the Catholics of those regions. The one party appeals to the Pope as their spiritual Father, and to the Queen of England as their civil head. The other party under allegiance to the Bishop of Meliapore and to the civil head of Portugal. The Pope has sent out a company of Jesuits to heal the divisions. But, we are told that they seem only to increase the dissensions rather than heal them. The contest has grown bitter and fierce, and in this state it remained at the date of the latest accounts.

Bishop of Jerusalem.—It appears, from the London Record, that a Protestant bishopric is to be established at Jerusalem.

This is said to be with the concurrence and aid of the king of Prussia, who co-operates with the English church in the work. Mr Alexander, a converted Jew, and Hebrew Professor in kings college is appointed bishop, and will be consecrated by the Archbishop of Canterbury. It is agreed that the bishop of Jerusalem shall not only consecrate English clergymen duly qualified, but also Germans who subscribe as the confession of their faith, the confession of Augsburg.

American Board of Foreign Missions.—The New York Observer states that the receipts of the Treasury of the American Board, during the month of October, were upwards of $34,000.

New Revolution in Mexico.—It appears by late advices from Mexico, that a revolution has taken piace there. Santa Anna is again at the head of affairs, and Bustameuta is in his hands.

Boston and Worcester Rail Road.—The second track of the Boston and Worcester Rail Road is now opened, and in daily use from Needham to Westborough, a distance of about twenty miles. Most of the trains which are required to pass one another, meet on this part of the route. The Directors have resolved to extend the double track over about half the remaining twenty-five miles of the road in the ensuing season.

Moscow, contains many fine monuments and public buildings, and several halls, which for magnitude, are certainly unequalled in any other city of Europe. In one of those halls which has a beautiful roof of wood-work, and which is heated by stoves, the Czar sometimes reviews a corps of two thousand men, partly cavalry; and they have ample room to go through their manœuvers.

Old Coins.—The ingenious Count Caylus, the restorer of painting in encausic, says, 'To read an inscription on a silver coin which has become obliterated by wear, put the poker in the fire, when red hot, place the coin upon it, and the inscription will plainly appear of a grenish hue, but will disappear as the coin cools.' This method was practised at the Mint to discover the genuine coin when the silver was called in.

Vienna, Sept. 9.—Last week a trial was made to convey troops by the railway. Eight hundred chasseurs with arms and baggage, in thiriy-three waggons, drawn by a single engine, were conveyed in eight hours from Hradisch to Brun, a distauce of seven or eight day's march, so that the battallion travelled by the railway as much as a day's march in an hour.—*Hamburgh paper.*

BOOK AND PAMPHLET SOCIETY.

*** Beside the usual supply of practical and doctrinal tracts at the Depository of this Society, there has just been added three new ones for gratuitous distribution among Seamen and the Poor, viz: Tom Palmer or the Reclaimed Sailor; Charles Grafton; Overcome evil with Good.

Those in want of tracts for home distribution among these and other classes, or for the South and West, are invited to call at the Depository, S. G. Simpkins's Bookstore, 21 Tremont Row.

MARRIAGES.

In this city, by Rev. Mr Lothrop, Mr John B. Robinson, of the firm of Fisher & Co. to Miss Sarah Ridgway, daughter of Major L. H. Osgood, U. S. A.

In this city, on Tuesday evening, by Rev. Mr Neale, Mr James M. Peirce to Miss Mary Ann Bowman, all of Boston.

By Rev. Mr Turnbull, Mr Wm. T. Underhill to Miss Sarah C. Eastman.

In Worcester, by Rev. Mr Hill, Mr J. R. Bigelow to Miss R. H. Hathaway.

In Nantucket, on Thursday evening, Nov. 25th, by Rev. John S. C. Abbott, Rev. Charles E. Abbott, Principal of the Temple School, Boston, to Miss Mary E., daughter of the Rev. Levi Spaulding, Missionary of the American Board, at Ceylon.

In New-London, Ct., Nov. 1, Rev Daniel Huntington of North-Bridgewater, Mass., to Miss Sarah S., daughter of the late Dr Stephen Rainey of Middleton.

DEATHS.

In this city, on Sunday morning, of bronchitis, Chester Baxter, only child of David G. and Hannah A. Deane, 10 months.

In this city, at the Pearl street House, Nov. 24th, Rev. James R. Wheelock, 51.

In Roxbury, Nov. 29, Mr William Stearns, aged 27.

On 22d inst, at her residence, in Jamacia Plain, Mrs Sarah Perkins, 78, widow of the late James Perkins, Esq.

In Chelsea, Nov. 30th, J. Goldermann, aged 12 weeks, youngest son of Caspar and Hannah Goldermann.

In Providence, Josiah Marshall, Esq., 72.

In Lyndenboro', N. H., widow Esther Thompson, 80.

In Cantonment Gibson, Oct. 16, Henrietta Tracy, wife of Lieut. James Henry Carleton, U. S. A., and daughter of Henry Loring, Esq, of this city, 23.

In Hartford, on the 17th inst, Miss Adaline Hull, aged 16, youngest daughter of Lieut Gov. Hull, of this State.

FRENCH AND GERMAN SCHOOL BOOKS—Follen's German Grammar—Follen's German Reader and German Dramas, from Schiller and Goethe, by Chs. Follen—Surault's edition of Robertham's French Grammar—Collot's Levizac's French Grammar and Exercises—Collot's Key to the Exercises in the Grammar; Collot's Pronouncing French Reader, on a Plan of Pronunciation, New, Simple and Effective; and consisting of Selections from the best French Prose Writers and Poets—Collot's Interlinear French Reader, on Locke's Plan of Instruction, being a Key to 'Collot's Pronouncing French Reader'—Collot's French Dialogues and Phrases, with an English Translation, 4th edition—Collot's French Anecdotes and Questions, intended to be used with Collot's French Dialogues and Phrases, or separately, as a Reciting, Reading, and Question Book, 3d edition—for sale at SIMPKINS'S, 21 Tremont Row. d4

REV. MR KIRK'S SERMONS.—Delivered on various occasions in England and America.—2nd edition.

Sermons and Poetical Remains of B. D. Winslow, 8vo. cloth.

Prof. Robinson's Travels and Researches in Palestine, Egypt, Arabia Petra, &c.

For sale by TAPPAN & DENNET, 114 Washington street. d 4

ENGLISH BOOKS, by the last Arrival.—History of the Inductive Sciences from the Earliest Period to the Present Times by Rev. William Whewell 3 vols 8vo.

Philosophy of the Inductive Sciences, by Rev. William Whewell 2 vols 8 vo.

Memoirs of Mr John Tobin, Author of the Honey Moon, by Miss Benger, 8vo; Travels in New England, and New York, by Timothy Dwight 4 vols, 8vo. Illustrated with Maps and Engravings; Memoirs of the life of Mary Queen of Scots, with anecdotes of the Court of Henry 2d, during her residence in France, by Miss Benger, 2 vols; Memoirs of the Life of Anna Boleyn, Queen of Henry 8th, by Miss Benger, 8vo; A Summary, Historical and Political, of the first planting, Progressive Improvements, and present state of the British Settlements in North America, by William Douglass, 2 vols; Disquisitions on the Theology and Metaphysics of Scripture; with strictures on various current opinions in Divinity, and Philosophy, connected with these subjects, by Andrew Carmichael 2 vols 8vo; Manual of Homoeopathic Medicine, translated from the third editon of C. H. C. Jahr 2 vols 12mo. Just received by J. MUNROE & CO., 134 Washington Street. dec 4

VISIT TO NORTHERN EUROPE: or Sketches Descriptive, Historical, Political and Moral, of Denmark, Norway, Sweden and Finland, and the free cities of Hamburg and Lubeck, containing Notices of the Manners and Customs, Commerce, Manufactures, Arts and Sciences, Education, Literature, and Religion of those countries; by Robert Baird—with maps and numerous engravings, engraved in Paris expressly for the work.

For sale by TAPPAN & DENNET, 114 Washington street. d 4

MONTHLY MISCELLANY OF RELIGION AND LETTERS—Edited by Rev. Ezra S. Gannett—Contents of the number for December:

The New England Thank-giving—Moral Discrimination—Thoughts and Sketches of a Country Life—the Paternal Government of God—the Pilgrims—Heavenly-Mindedness—a Sermon, by Rev. F. Parkman, D. D.—Notices of the late Ezra Ripley, D. D.

Notices of Books, Clarke's, De Wette's, Theodore; Spiritual Culture; Dewey's Two Discourses; Sermons on the death of Dr Ripley; Porter's Prayers; Bradford's Address; Emerson's Oration; Damon's Sermon, &c.

Intelligence—Installation at Petersham; do at Waltham; Parker's Lectures on Religion; Lectures in Boston; London Anniversaries; Ordination Services in England, &c—for sale by WM CROSBY & CO, d4 118 Washington st

NEW BOOKS, at TICKNOR'S corner of Washington and School streets, received this day.—The Critical and Miscellaneous Writings of Lord Bingham, to which is added a Sketch of his Life.

MRS. DANA'S POEMS.—The Parted Family, and other Poems, an offering to the afflicted and a tribute of love to departed friends, by Mary S. B. Dana, author of the Southern Harp, &c.

THEORY OF TEACHING, with a few practical illustrations, by a Teacher.

PHYSICAL GEOGRAPHY, from the 7th edition, Encyclopedia Britanica, by T. S. Traill, MD. F. R. S., Professor of Medical Jurisprudence to the University of Edinburgh, &c. dec 4

HORACE WALPOLE, LETTERS.—Letters of Horace Walpole Earl of Oxford including numerous titles, now just published from the original manuscripts, 4 vols 8vo. first American edition—also a few copies of the English edition, in 6 vols with four beautifully executed steal engravings in each volume.

For sale by JAMES MUNROE & CO., 134 Washington Street. dec 4

NEW JUVENILE WORDS.—The Subscribers have for sale a new and complete assortment of Juveniles suited to the approaching Holidays. Among those which they have lately published, and added to their collection are the following; The Youth's Keepsake; The Amulette; The Child's Token; The Juvenile Naturalist; Spring and Summer; The Young Observers; Cousin Lucy's Stories; do do Conversations; Mrs Marat's Book of the Seasons; The Old Oak Tree; Passing Thoughts; The Rose; The Mignonette; The Violet; Paul and Virginia; Autumn and Winter; Poplar Grove; Early Friendship, &c. &c. &c. Also; in Press, The Young People's Library. A series of Books for Children and Youth. No. 1. The Christmas Eve, will be ready in a few days.

WILLIAM CROSBY & CO. nov 27 118 Washington st.

FURNES'S FAMILY PRAYERS.—For sale by SIMPKINS, 21 Tremont Row.

GOETHE'S EGMONT.—This day published by JAMES MUNROE & CO. Egmont, a Tragedy in five Acts, translated from the German of Goethe 12mo. 134 Washington street nov 27

NEW GRAMMAR OF THE ENGLISH LANGUAGE.—Nearly ready—The Common School Grammar a concise and Comprehensive Manual of English Grammar, containing in addition to the first principles and rules briefly stated and explained, a systematic order of passing, a number of examples for drilling Exercises, and a few in false Syntax, particularly adapted for the use of Common Schools and Academies, by John Goldsbury, A. M. Teacher of the High School in Cambridge. Published by JAMES MUNROE & CO., 134 Washington street. nov 27

ENCYCOPEDIA AMERICANNA.—A popular Dictionary of Arts, Sciences, literature, history politics, and biography brought down to the present time; including a copious collection of original articles in American Biography. In 13 vols neat and strong binding, Waverly Novels, in 27 vols, neat binding. Received and for sale at SIMPKINS Book and Stationary Rooms, 21 Tremont Row.

AMERICAN ALMANAC and Repository of Useful Knowledge, &c. for 1842. Just published, for sale by TAPPAN & DENNET, 114, Washington street. nov 27

THE CHRISTIAN LAYMAN.—This Work having been highly commended by Theological Reviewers and others, and it being thought that much good may be effected by a general and extensive circulation of it, especially in the new settlements of our country, and where there is not constant and regular preaching of the Gospel, the author proposes to publish a second edition, corrected and improved, and so much abridged, and so printed, that the price per copy shall not exceed 25 cents. The author does not calculate to make any profit to himself from the edition. And he earnestly and devoutly requests, that rich and liberal Christians, who desire to promote the spreading of the truth 'as it is in Jesus,' would subscribe largely for the purpose of *gratuitous distribution* among the poor and others, as may be useful to the cause of pure and uncorrupted Christianity.

The minimum amount of subscription is limited to one dollar, or 4 copies, the maximum is unlimited. Subscriptions to be paid in advance, as the work can be engaged much lower by payment in advance. The books will be delivered to the subscribers, or distributed as they may direct, by the author without charge.

Extracts from Letters.

Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood o Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal. nov 20

NEW PUBLICATIONS.—Just received. Sketch' from a Student's Window, by S. G. Goodrich; Monaldi, by Washington Alleton; Pictorial Robinson Crusoe; Pictorial Vicar of Wakefield; Tales and Souvenirs of a Residence in Europe; Glory and Shame of England; Mrs Sigourney's Poems, new edition; Stanley Thorn; Lives of British Lawyers; Lyell's Elements of Geology; do Principles of do; Heber's Poems; Milman's History of Christianity; Howitt's Book of the Seasons; Arthur Cassyl; Memoir of Madame Lafarge; Mrs Austin's German Prose Writers; Early English Church; Lay Baptism; Mrs Lee's new volume of Tales, &c. &c. &c. Just published and for sale by WM. CROSBY & CO. nov 20 118 Washington st.

JUVENILE NATURALIST, or walks and wanderings in the country, by the Rev B. H. Draper, by n13 SAXTON & PEIRCE.

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IN PRESS—and will be published in a few days, A Soul; or, the Inward, and the Experimental, Evidences of Christianity. By A. B. Muzzey.

Contents.

Matter and Spirit; The Testimony of Consciousness; The Outer and the Inner man; The Scripture estimate of the Soul and the Body; The proper kind of evidence for Religion; The Faith of the Affections; The Soul the test of external evidence; The Soul recognizes a Law; God seen in, and by, the Soul; The Soul perceives its own Immortality; The Inspiration of the Almighty Universal.

WM. CROSBY & CO., Publishers, nov 20 Washington st.

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NEW TRACT FOR 171 FOR OCTOBER.—Short Prayers for the Morning and Evening of every day in the week, with occasional Prayers and Thanksgivings, being Tract 171 of the A. U. A. Just received by the Agents, JAMES MUNROE & CO., 134 Washington street. nov 27

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REV. J. F. CLARKE'S INSTALLATION SERMON—This day published by BENJAMIN H. GREENE, 124 Washington (corner of Water) st.

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POETRY.

For the Register and Observer.

THE HOUR OF REST.

There is an hour of rest,
For the lone pilgrim on his weary way,
When his heart yearneth for the fountains blest,
That ever at his feet were wont to play:
When his eye lingers till the last faint star,
Shine in the distance or his home afar.

There is an hour of rest,
For the pale watcher by the bed of pain,
Though the meek eye in pensive sadness drest,
Shed on the sufferer its warm tears in vain:
Though no voice break upon love's list'ning ear,
Telling of hope, the fainting one to cheer.

There is an hour of rest,
For the sick frame by bitter anguish tossed,
When life doth lose its glory and its zest,
And joy's deep well is struck by chilling frost:
When the pulse beats tumultuous and wild,
And shadows steal o'er earth's departing child.

There is an hour of rest,
For the heart-broken mourner at the grave,
When in the drapery of sorrow drest,
He calls aloud but there is none to save:
When the soul sickens, and the anguished eye
Is upward cast in tearless agony.

There is an hour of rest,
For the storm-driven wanderer on the sea,
When far from childhood's visions bright and blest,
He vainly listeth for its music free:
When his fond glance can catch no beaming ray,
To lure him onward in his dusky way.

There is an hour of rest,
For the heart touched by disappointments sting,
When with its weary loneliness opprest,
There breaks but discord from each bid'den string:
When the world seems a barren waste and drear,
With no oasis its rude path to cheer.

It is the hour of prayer!
When the soul soars on spirit wings on high:
When pouring out the burthen of its care
It waits in silence for the blest reply.
When the heart meekly learns to trust *His* love,
Who in each hour, a steadfast friend doth prove.

It is the hour of prayer!
When heavenly peace is shed upon the heart:
When glorious visions such as angels share,
Their holy radiance to the soul impart.
When tones of sacred hope the bosom fill
And a voice whispers, 'I am with thee still.'

Waltham, L. E. T.

For the Register and Observer.

'WE ALL DO FADE AS A LEAF.'

The joyous day of youth is brief,
Like weaver's shuttle flying;
Though now is green thy budding leaf,
It shortly will be dying.

Brief is the genial day of Spring;
Time rapidly is fleeting;
Though now thy leaf is flourishing
The worm its root is eating.

Brief is our Summer's fervid day,
In pride of strength elated;
Thy verdant leaf shall fade away:
Thus frail are things created!

Then Autumn comes with mien demure;
Her leaf is 'sere and yellow';
The terror-king, whose aim is sure,
Shall make the worm thy fellow.

Cheerless and brief is Winter's day;
Paralysis impending;
Withered the leaf;—and mortal clay
To primal dust is tending.*

But blooms of life the eternal tree,
To virtue pledged by Heaven;
Its leaf perennial shall be;
Nations are healed who to it flee:
May it to us be given. O. B.

* 'Dust thou art and to dust shalt thou return.'

MISCELLANEOUS.

In the Mercantile Journal we find the following interesting extract from a work, now in course of publication by Messrs. Tappan & Dennet, entitled, Foreign Travel and Life at Sea, by Rev. Charles Rockwell late of the U. S. Navy. It describes the scene on board the U. S. Frigate Potomac, when that ship, several years since, struck on Shoal of St. George.

'St. George's Bank is the name given to extensive and dangerous shoals, which are distant from one to two hundred miles from the eastern coast of New England. Their vicinity to the Gulf Stream, together with the action of violent storms and strong currents, frequently vary their position, sweeping away the drifting sand in some places, and heaping it up, for miles in extent, in hard and beaten ridges, in others. Secret currents, too, often imperceptibly vary the course of ships sailing near them, and thus, at times, the precautions of skill and science are baffled, and the boasted wisdom of man is but as folly.

In addition to these evils, we were forced by winds, to pass through a different and more dangerous channel than that of which we had intended to avail ourselves. The ship was tossed to and fro by the wild and angry waves, going up to the heavens, and down again to the depths. At such times sleep does not visit the eyes of those in command. An expression of deep and fixed anxiety rests upon the countenance. Often they engage, for a moment, in eager deliberation, and then hasten to discharge their various duties.

Between daylight and sunrise of the second day of our voyage, when more than a hundred miles from the nearest land, we found ourselves in shoal water, with fearful breakers just ahead.

As quick as thought the order was given to change our course, and yet was it almost too late. A moment more and all had been lost; for though the ship obeyed the rudder with an almost miraculous celerity, yet so near was the shoal' and such headway had she that in turning she rose high on a lofty surge,—

'Then headlong plunging, thundered on the ground;
Earth groans, air trembles, and the deeps resound.
Her giant bulk the dread concussion feels
And, quivering with the wound in torment reels.
Down the dark vale of death, with dismal cries,
The fated victims, shuddering, roll their eyes
In wild despair; while yet another stroke,
With deep convulsions, shakes the solid oak.'

Had the ship, with waves thus raging, remained aground, she must, in a few minutes, have sprung a leak, and in an hour or two, have gone to pieces. No boat could have lived in such a sea, and all on board must soon have found a watery grave. Again a high-rolling billow raised the ship from the bottom, and again she struck. Then the third time she rose, and swinging off, was, for the moment, safe. But the danger was by no means past. Unknown perils lay thick around. Another surge might dash her on the shoals. It was a time of deep and most intense excitement. Then truly were the wonders of God seen in the mighty deep, as—

'High on an awful wave we hung,
Suspended by His hand.'

And here, for the present, leaving the ship, let us visit the wardroom and steerage, where most of the officers sleep. Roused from their slumbers by the shock when the ship first struck there was for a moment, a pause of deep and intense anxiety, whilst she recoiled, and plunged upon the bottom.—Then all was wild confusion which became extreme, when the third shock was felt, and the timbers creaked and groaned as if already yielding to the raging tempest and the surging waves. 'What's that?'—'What now?' cried the officers, as they rushed from their state-rooms, or leaped from their cots. 'We're aground'—We've struck'—We're gone'—It's all over with us,' was heard from twenty voices at a time. The ship was wildly tossing and heaving, the sudden check in its onward course having caused the water to rush from aft into the ward-room, and, as it dashed about the deck, carried chairs, with other furniture, and articles of clothing along with it. Many but partly clad rushed to the upper deck to see what was passing there. Those who had known the sea longest and best, thought, for the time, our fate was hopelessly sealed.

As I stepped upon the wardroom deck, there stood, in a state-room near me, an officer of skill and judgment, whose home had, for years, been upon the ocean. Assured that the time of his death was near, he was at first in doubt whether to meet his fate quietly below, or to go above, and take his lot with the rest. He soon decided on the latter course, and then opening his locker, he took from it, and placed about his person, some articles which he wished to have with him when he died.—Among these, perchance, was the likeness of one dear to him as his own soul.

'With this bright image pendant from his neck,
Prepared to perish with the sinking wreck,
Or near his heart, when panting in the wave,
To struggle, life, and this, alone to save.'

As in fully dressing, and in securing some books and other articles, which were floating under foot, delay was caused, I was I believe, the last that ascended to the upper deck. The first wild rush of horror, and of deep anxiety and fear had passed, and all was hushed, save the loud roaring of the wind, and the dashing of the mountain waves; yet might the ashy paleness of fear be seen in many a face. There stood the first lieutenant, with his firm, upright, and manly form, a man of the utmost decision, coolness, and courage, and yet most deeply absorbed in what was passing. Ever and anon a word passed between him and the captain, who stood beside him; then raising the trumpet to his lips, he shouted forth his orders. He was quickly obeyed, as well by those at the helm and the ropes below, as by such as were tossed aloft upon the yards, in peril of their lives.

In the anxious group around me, there was one, a man of science, and of habitual dignity, self-possession; and gentlemanly bearing. But few short weeks had passed, since, in solemn and changeless vows, he had pledged his heart and hand to one he loved. His bride had come with him from the sunny south, and they had only parted when the sailing of our ship had brought the dreaded hour. As the ship struck, he had thrown his cloak around him, and without shoes or hat, rushed to the upper deck. Ascending the ladder aft, with his long hair streaming in the wind, and a look of wild excitement, he eagerly gazed towards the land we had left, where his heart's warm affections had centred; and oh! what an age of anxious agony and blighted hope did a few short moments then appear to him. With the poet, might he truly say—

'Deem'st thou I tremble for my life?
Sir Childe, I am not so weak;
But thinking on an absent wife,
Will blanch a faithful cheek.'

Turn now, for a moment, to yet another of this excited, anxious throng. Wrapped in his cloak, he stood beside one of the guns, and supported himself by leaning against it. He had come among these bold and daring men, to sympathize with them in their joys and their sorrows; to console them in the hour of darkness and distress, and to guide them to the haven of eternal rest. He closely watched all that was passing around him, and soon the tears flowed freely from his eyes. But he wept not for himself.—As he looked on the long, dark rows of men who stood by the roses, and saw, too, the deeply anxious groops in every part of the ship, he contrasted their solemn and grave-like stillness with the profanity and recklessness of feeling, which had pained him at other times. He felt that the spirit of God was, indeed moving, upon the face of the waters, and with its silent and mysterious influence, filling the most reckless and daring with deep and solemn awe. Then he looked forward to eternity, and that throne of judgment, before which they might all, soon, appear together. And, was it strange that he should weep, as the affecting scene before him called up these high-wrought and far reaching visions, rising like 'spirits from the vasty deep?'

But why dwell longer on his painful scene,—painful even in the recital, and a thousand fold more so in the dread reality. Suffice it to say, then, that the third stroke was the last; and, beyond the hopes of the most ardent and skilful, the ship swung clear. For a time there was a breadthless suspense I had almost said, a silent agony, as the ship rolled about among the mountain waves, and then righting herself, was again dashing boldly onwards in her course. All waited until the soundings gave many fathoms of water. Then they felt as if a mountain of lead had been removed from their hearts, and the most thoughtless acknowledged, that God had delivered them out of their distresses. An hundred fold more horrors than have been here described, sometimes occur, in a few brief moments, during a storm at sea, ending, too, in a death the more awful, when hopeless, with none to cheer or comfort, and with scarce a warning of their coming fate, with a wild shriek of agony, a whole ship's company sink down into the deep and fathomless, abyss, where the sea-weed is their winding sheet, and the ocean their sepulchre.

Who, then will say that those exposed to such perils, do not peculiarly need the elevating hopes and consolations of the Christian faith. Scenes, thus trying and awful, do not occur on land. Men are not there called, when in the full vigor of health, and hundreds together, to look death in the face, and feel, that in a few brief moments, their eternal destiny will be decided. Nor are they, as in a moment, in the twinkling of an eye, so rescued by the hand of God, from the very gates of death, that emotions of awe and gratitude, subdue the hardest hearts. Scenes like these give a peculiar vitality and power to the moral and religious sympathies and sensibilities of our nature, and deeply impress the enlightened and reflecting mind, with the value of the religion of Christ, and the need which fallen and guilty man has, of its rich and heavenly consolations.

And here let us turn to another scene. On the Sabbath which succeeded the events described above, our ship, free from danger, was ploughing her way through the high rolling waves; and though the motion of the ship, the loud surging of the billows, and the piping of the winds, seemed to forbid our assembling for worship, still, even those from whom it might have been least expected, were most anxious that public and united thanks should be given to God, for our signal deliverance from danger and from death. All, therefore, collected together, in one dark, dense mass, upon the deck. Their heads were uncovered, and, in the centre of the group, was one who was to be the organ of their devotions. It was an hour of tender, yet sublime, emotion. The sea rolled high around, while the heavens were our only canopy, and the lofty masts, like so many towering spires, pointed to the rest above. The voice of the speaker was raised to its loudest tones, that thus it might be heard above the noise of the elements. A portion of that sacred ode was read, which, with so much power and beauty, describes the peculiar perils of those, who go down to the sea in ships, and do business in the great waters,—who see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.' And when in view of deliverance from such peril, the writer exclaims, 'O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men;' these words had to us a meaning, such as they never had before.

Allusion was then made to the peculiar perils of our course of life; our constant exposure to death; our sad and awful fate had we all, in one short hour, from amid the surging billows, and the float-timbers of our shipwrecked bark, sunk to rise no more. And then, the bitter anguish of a thousand friends, who loved us, when long and dread suspense, or certain knowledge of our fate, had filled their souls with woe. And, yet again, our solemn summons before the Judge on high, where all would have received together, the sentence of their changeless doom. Then came the call of gratitude to God, for having saved us from a watery grave. And when the voice of thanksgiving and of praise was heard, there came forth with it all the warm and unchecked feelings of the sailor's heart. Tears flowed freely down the weather-beaten cheeks of those, who, unmoved, had looked the raging tempest in the face, and had not covered at the near approach of death. It needs not, at such times, the tongue of the eloquent to reach the heart, when the finger of God had so touched it, that the breadth of a child might cause each of its thousands strings to vibrate.

Silently we dispersed, but the memory of the scenes through which we had passed, will never fade from our minds; and often may they lead us to feel the value of his protection, who once said to the raging tempest, Peace, be still—and the winds and the waves obeyed him. Often, too, in view of them, may emotions of reverence arise within us, as they vividly suggest to the mind the power of that Being, who 'rides upon the whirlwind and directs the storm;' who says to the raging ocean, 'Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed.'

A SCOTCH PREACHER.

Samuel Rutherford is one of those characters whom every one thinks he should know by his writings, familiarly as if he had seen him face to face. Eager, ethereal, and imaginative, ever soaring and singing, the high notes of his devotion fall down on the ear with a singular effect, as if the music came from heaven rather than from earth. Rutherford was the most popular preacher of his day; but it is not so generally known that he was as much distinguished for his learning and metaphysical attainments, as for his eloquence and devotion. He received invitations to the chair of philosophy in more than one of the foreign universities; but such was his love to his native country, that he would not desert her in the midst of her troubles. The minutest particulars concerning such a person are interesting; the following are curious:—'I have known many great and good ministers in this Church,' said an aged contemporary pastor, who survived the Revolution, 'but for such a piece of clay as Mr. Rutherford was, I never knew one in Scotland like him, to whom so many great gifts were given; for he seemed to be altogether taken up with every thing good and excellent, and useful. He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying. He had two quick eyes, and when he walked, it was observed that he held aye his face upward. He had a strange utterance in the pulpit, and a kind of *skreigh* that I never heard the like. Many times I thought he would have flown out of the pulpit when he came to speak of Jesus Christ; he was never in his right element but when he was commending him.—He would have fallen fast asleep in bed speaking of Christ. Rutherford was a staunch professor; but controversy, though he excelled in it, seemed to be alien to his nature. 'One day, when preaching in Edinburgh, after dwelling for some time on the differences of the day, he broke out with —'Wo is unto us for these sad divisions, that make us lose the fair scent of the rose of Sharon;' and then he went on commending Christ going over all his precious styles and titles about a quarter of an hour; upon which the Laird of Glanderston said, in a loud whisper, 'Aye, now you are right—hold you there.' Rutherford died in 1661, shortly after his book called *Lex Rex* was burnt by the hangman at Edinburgh, and at the gates of the New College of St. Andrews, where he was regent and Professor of Divinity. He departed just in time to avoid an ignominous death; for though every body knew he was dying, Charles Counsel had, with impotent malice, summoned him to appear before them at Edingurgh on a charge of high treason. When the summons came, he said,—'Tell them I have got a summons already before a superior Judge and judicatory, and I behove to answer my first summons; and ere your day arrive, I will be where few kings and great folks come.' When they returned, and told that he was dying, the Parliament, with a few dissentient voices, voted that he should not be allowed to die in the College! Upon this Lord Burleigh said, 'Ye have voted that honest man out of his college, but ye cannot vote him out of heaven.' Some of them profanely remarked, 'he would never win there; hell was too good for him.' 'I wish I was as sure of heaven as he is,' replied Burleigh;' I would think myself happy to get a gripe of his sleeve to haul me in. Among his brethren who came to pray with him on his death-bed, were Mr. Wood, a Revolutioner, but an excellent man, and Mr. Honeyman, who afterwards was made a bishop; and distinguished himself for his opposition to the cause of God. It was observed that when Mr. Wood prayed, the dying man was not much affected, but when Honeyman was engaged, he wept all the time of the prayer. Being afterwards asked his reason for this, he replied,—'Mr. Wood and I will meet again, though we be now to part; but alas for poor Honeyman, he and I will never meet again in another world, and this made me weep.' When dying, he frequently repeated,—'Oh for arms to embrace him! Oh for a well tuned harp! I hear him saying to me, 'come up hither.' And thus, says honest Howie,' the renowned eagle took its flight into the mountains of spices.'—*Sketches of Scotish Church History*, by Rev. Thomas M'Crie.

MR KNAPP.

The Rev. Mr Knapp, a preacher of considerable celebrity, has been holding meetings in this city for four or five weeks. They have been generally well attended, and sometimes very much crowded. Various opinions are entertained as to the propriety of Elder Knapp's sermons. Many very pious and intelligent persons are his warm friends and admirers; on the other hand, some of his expressions, if they have been correctly quoted are not examples of good taste or Christian charity. Towards some other denominations his remarks have been severe. In one of his sermons, he made some remarks against the Universalists, and in reply to a question which he made, a lady rose and answered. At subsequent meetings he made some remarks derogatory to the character of this lady, and also we believe, of her family. We do not know the whole particulars, but the consequence was an action for slander, the damages being laid at $10,000. The writ was served by the High Sheriff of the county, last Tuesday evening.—*Prov. Jour.*

GOING DOWN BY DEGREES.

He that will not be persuaded to leap down from a high chamber at once, cometh willingly down by the stairs: and yet the declining degrees of his winding descent make it not less downward to him, but less perceived of him. His leap might have brought him down sooner, it could not have brought him down lower. As I am then fearful to act great sins, so I will be careful to avoid small sins. He that contemns a small fault commits a great one. I see many drops make a shower: and what difference is it, whether I be wet either in the rain or in the river, if both be to the skin? There is small benefit in the choice, whether we go down to hell by degrees, or at once.

READY TO SERVE.

It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, 'Mr. Howe you have asked favors for every body except yourself, pray when does *your* turn come? 'My turn, my Lord Protector,' said Howe, 'is always come when I can serve another.'

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